THE

UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 46. [Vol. IV.—7.] July, 1907. ONE PENNY.

Rev. J. A. PEARSON.

John Arthur Pearson, born at Halifax, October 21st, 1870; son of John Pearson, Chief Constable, Halifax, 1850 to 1872, and from 1872 almost till his death in 1893 a member of the Halifax Town Council. Both parents were connected with Northgate End (Unitarian) Chapel. For several years J. A. Pearson himself was an active worker in connection with the same chapel; Sunday school teacher, and secretary of the Band of Hope. Entered the Unitarian Home Missionary College, Manchester, 1889, to receive a training for the Unitarian ministry; pursued his studies at this institution and at Owens College until 1896; was attached as student teacher and helper to Upper Brook Street Free Church, 1889-90; was senior student, U.H.M.C. 1894-5; Gaskell Scholar, U.H.M.C. 1895-6; minister at Lord Street Chapel, Oldham, from May, 1896, up to present time, where he has not only been pastor and preacher, but an active Sunday school worker from the beginning. From 1901 to 1905 clerical secretary of the Manchester District Association of Presbyterian and Unitarian Churches, and is at present secretary of the Systematic Instruction Committee of the Manchester District Sunday School Association. Under his ministry his church at Lord Street, Oldham, has prospered; it enjoys the distinction of having the most numerous membership of all the Unitarian churches in the Manchester District Association. Mr. Pearson has also been active in public work in Oldham outside his own church. He is a director of the Oldham Lyceum, and a governor of the Oldham Infirmary. In denominational movements he has been zealous in the promotion of Unitarian Missionary enterprise by voice and pen; is a valued member of the Executive Committee of the Missionary Conference, was an active member of the original Unitarian Van Mission Committee, and has proved himself to be an effective and capable Van missioner as an open-air speaker, and in impromptu replies to questions. In literature he rendered good service for some years as joint Editor of "The New Kingdom," as occasional contributor to our Unitarian weeklies, and more recently to our own columns. He is a member of the Committee of the Unitarian Home Missionary College, and, as such, shared the labours which culminated in the remarkable Jubilee Memorial signalised by the acquirement of the new College buildings beautifully situated at Summerville, Victoria Park, Manchester. Mr. Pearson, though always a Unitarian, has the missionary zeal usually attributed only to converts. Would that there were very many more like him, for the harvest waiting to be gathered is truly plenteous, while such labourers as he are only too few.

The Bible is used by a Unitarian to educate his manhood, and not to over-ride it. The primary appeal of a Unitarian Christian on behalf of his religion is to the authority of the mind and heart and conscience of man.—H. W. Crosskey, LL.D.

The Song of the Hive.

Hail to the worker,
Him honour alone;
Hail to the worker,
And death to the drone!
The singer's a worker,
Whose song is a sword
To strike at the foe
In the name of the Lord.

Hail to the worker,
Whose work is his best;
Hail to the worker,
Who works with the rest!
The singer's a worker,
Whose song is a fire
That gladdens the true man
And scorches the liar.

Hail to the worker,
The faithful and strong;
Hail to the worker,
Whose deed is a song!
The singer's a worker,
Whose song is a deed,
A flower of the heart,
And a flower with a seed.

Hail to the singer,
The prophet of power;
Whose song is a sword,
And a fire and a flower.
But hail to the worker;
A singer is he
Whose song is the best song
That ever shall be!

—From "Bee Songs," by W. G. Tarrant.

For All or None.

By the Author of "Randal's Principle."

CHAPTER VI.

Poor Ruth Colton! The more she pondered over the troubled situation in which she and Will Smeeton and her father were the chief persons concerned, the more troubled she was.

A text which was the subject of the minister's sermon only the Sunday previous kept ringing in her ears: "Be ye not unequally yoked together with unbelievers,—for what communion hath light with darkness?"

Was it right that she should yoke herself with Will Smeeton? Was he not an unbeliever? Was the old doctrine the true Light, and were Will's opinions nothing more than darkness? The temper displayed by her father, the stinging denunciations of "unbelief' which came from the preacher when that text was being expounded, and serious considerations concerning her own future caused her to put these searching questions to herself. And sometimes, it must be confessed, she began to feel that possibly her father's attitude was right.

If Will Smeeton rejects the old doctrines will God send him to suffer for ever and ever in a burning hell? All the more reason why she should be yoked with him to convert him and save him,—she thought. But suppose he should convert her to his way of thinking and thus make two to go to hell instead of Will only: Would it be right that she should risk that? Was she not already half in sympathy with much that Will said on such matters? And suppose children came to them and they were all reared in unbelief and they were also to be numbered amongst the lost in consequence of her becoming yoked to Will! God forbid such a fate. Would God punish such children who knew no better, who believed just what their parents taught them and trained them to believe? Was it right that children should be punished for matters beyond their own choosing? Surely it was not. God could not be so unjust, so cruel as to fling children into eternal torment for no fault at all beyond the fact that their parents had not taught them the true doctrines? And yet if it is only by having the right opinions that any can be saved those who have the wrong opinions are doomed to be amongst the lost. Is it opinion that saves?—or is it something else? The answer came to these questions in an unexpected manner.

Ruth was nearing home after dark, and in passing an open gateway she heard what seemed to be familiar voices, which made her pause, and hold her breath. She stood transfixed as though she dared not move. Out of the darkness through the gateway she heard two men in eager converse, one speaking quickly, the other in subdued and measured tones. Both men were known to her and they had evidently neither heard nor perceived her as she approached.

"Don't say that Dick. I should be cruel if I did anything of the kind," said one.

"But, I will say it. I deserve to have my head punched. You ought to kick me, and to kick me hard for what I've done against you, Will."

"What good would it do? It would not make you any better, and it would make me worse. If you hurt me, why should I hurt you? The Jews kicked the Samaritans and treated them as though they were not fit to touch even with a long pole, but the Samaritan did not kick the wounded Jew. Instead of that he helped him. If I were half as good a fellow as that Samaritan I should say—'Never mind, Dick lad, don't do it any more, and if you have slipped down, let me give you a hand and help you up again' that would do me more good than giving you a kick, and it would do you no harm."

"Well, I've told our Bob such lies about you, that he vowed he would sooner see his daughter dead in the grave than see her your wife; and I a professing Christian too, accepted at chapel just because I say "I believe.' But Satan himself must have been in me to make me say such things."

"You know what it was, Dick, it was the drink. You were mad with drink, and you didn't care what you said. You wouldn't have done it if you had

been sober. You must try and take no more drink and then you'll not say such things about anybody. It is no use saying 'I believe' unless you do something to save yourself. And you can be saved from the drink by not touching it, and you can be saved from hell itself by not touching or indulging in anything that is hellish."

"Ah, Jesus can save me, I know he can. 'Believe on the Lord Jesus Christ, and thou shalt be saved,' that's what I've been told many a time; and God knows how much I need saving. I've sinned against you so much that I hate myself for it."

"Well, Jesus said: 'Go, and sin no more!' You must not leave everything to him, you must do something. Your belief will not do you any good if it's only an opinion. You must prove your belief by what you do. The opinion will not save you unless it makes you act in the right way. 'Not everyone that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father who is in heaven.'"

"Why, you are a hundred times better Christian than I am, Will. I have wronged you, and you forgive me. I have reckoned myself a believer in Christ, and you are reckoned an unbeliever; I am considered one of the flock at chapel, rogue and scamp that I am, and you are counted as one that ought to be cast out, and yet you will not do anything to hurt me. Whether you are believer or not I know this that I am more fit to be cast out than you are, and yet you would not cast me out, you would not cut me off, you would even give me your hand."

"Don't you remember, Dick, that Jesus did not ask any man what he believed, he did not say any man should be cast out for not believing those doctrines that are made so much of at the chapel, but what he did say was this: 'Whosoever shall do the will of my Father who is in heaven, the same is my brother.'—that, is his bond of fellowship. Not this or that belief, but doing."

"True," said Dick; "he did say that. But what must I do Will, to undo the wrong I have done against you?"

"You must try to put it right again. And Jesus helps, for he said: 'First be reconciled to thy brother,' but YOU must make the atonement, not he. You must not leave him to do that which is your duty, and which you can do. But the example of Jesus will help you, for I know it helps me."

"I will tell our Bob that what I told him against you were only a madman's lies, and I will tell Ruth that the things I have made her father believe are not true. I will do anything to clear your name from any blot that my sottish folly has cast upon you. And when I've done that, will you forgive me?"

"Forgive you, of course I will. I have forgiven you already. Here's my hand on it, Dick. You are as good as I am when you are sober, and perhaps a great deal better. If I did not give you my hand, I should be nothing better than a priggish Pharisee."

"You are not that—you are a true man, Will; and I only wish I were half as true and as upright as you are. If our Bob only knew you half as well as he ought to do he would be proud of the chance of such a man for his daughter's husband. I don't know half how to thank you, but I do thank you, and I will undo the wrong I have done."

(To be continued.)

Christ's Appeal to Reason.

When we remember how the free play of the human mind has been stifled for centuries since his day by the notion of its powerlessness to discern, unaided, the true from the false—notions born of the old belief in the "fall of man"—it is very important to note how Jesus, heedless of such a fiction about his fellow creatures, addresses them as able to judge for themselves concerning the truth or the error of his teaching, and counsels them to trust and use the powers of reason and insight which were given them from God. "Why even of yourselves judge ye not what is right?" he asks; that is, do not accept the thing as true because I say it, or because, as is the manner of the scribes, the "Thorah" enjoins it, or the rabbis require it, but test it, first as approving it to your better nature, and then by applying it to daily life.

—Edward Clodd.

The Religion of Jesus.

Jesus built up no system of theology, devised no one plan of salvation, delivered no creed; nor is it possible for us to draw such from the records of his life. We must find his Gospel or the essence of his religion from observing the general drift of his teaching. That which he did was to diffuse a common spirit of sweet charity and selflessness among men regarded as a brotherhood, because the children of one Father; and to pull his sayings apart in search for this were as vain as to scatter the petals of a flower that we might SEE the scent. For the highest truth is that which cannot be defined, or prisoned in any form of words, and the secret of the enduring influence of Jesus is in this, that he enounced principles of world-wide application, leaving men free to connect them with any outward forms if they so willed, yet ever reminding them that "the letter killeth and the spirit giveth life." Upon these men have not quarrelled; no questions are raised as to the duty and blessedness of being pitiful and loving and helpful. The dividers of mankind which have roused deathless hates, and stained the fair earth with blood, are the doctrines which are either beyond proof or the falseness of which is now clear. Happily, the importance once given to these is now lessening; the impure air needful to their life and growth is dispersing, and, as they wither, men sort and explain them as the extinct and the curious are arranged and labelled in museums. But the spirit of Jesus will abide; under its inspiration men will reach their oneness, even were his name to become forgotten.

CENTONARIUS.

New Theology Results.

A Theistic preacher, discoursing recently on "Religious Principles," in agreement with frequent utterances from Unitarian pulpits, advocated a doctrine of "Justification by sincerity" in preference to the orthodox idea of Justification by faith. It is said that many "New Theology" preachers still amongst the orthodox would now be in the Unitarian fold if they followed the course logically issuing from their convictions. If they did so it would be nothing new, for many have done it before. Frequently during the last 250 years well-known divines associated with the old theology of orthodoxy have changed their views and embraced a new theology of a more humane and reasonable kind; and, following their new convictions, they came out of the old churches and the old ways and entered into the Unitarian fold, where their new views constituted the accustomed and familiar faith of the people.

To what extent is this change from Old to New represented in the present body of Unitarian ministers in this kingdom? A correspondent, himself a convert, writes saying that he finds, from what he calls the "Unitarian" Year Book, that he counts 56 ministers who were once orthodox preachers, including 20 from the Congregationalists and 15 from the Baptists. But this is quite an under-estimate. Reckoning two in the colonies, at least 65 in the list are converts from orthodox pulpits, including 29 from Congregationalists, 15 from Baptists, 7 from the Church of England, 3 from the Roman Catholics, 6 Methodists, 3 Presbyterians, 1 of Friends and 1 Swedenborgian. If all who came from orthodox colleges into the Unitarian ministry were added—those whose views changed while preparing for orthodox pulpits—the list would be much more numerous.

These have, like Theophilus Lindsey, justified themselves by their sincerity. Why should Stopford Brooke come out from the Anglican Church, Charles Hargrove from the Roman Catholics, John Page Hopps from the Baptists, others from Congregationalists or Methodists, if it is right for "New Theology" men in orthodox pulpits, to stay where they are? Is there not a moral obligation to stand truly—in a true place, where the truth is? Is there not a categorical imperative which commands, and which ought to be obeyed? It is NOT right for the New Theology men to be where they are—to be among the orthodox and yet against them. If it were, then there is no reason for the existence of Unitarian churches, and all Unitarian ministers and people would be justified in seeking and retaining better "worldly" positions by inclusion in the orthodox fold. And then!—well, the heresy of Jesus amongst the Jews, of Luther against the Pope, even the Protestant Reformation itself, and the refusal of the 2,000 to bow to the Act of Uniformity in 1662—these were all folly, and ought not to command our admiration nor to stir us to deeds of self-denial for principle, nor passionate heroism for a religious faith.

But we prefer the example of Jesus, and of all who have denied themselves for the sake of Truth, even though it means unpopularity, poverty, and the Cross.

A Unitarian Message.

This is the message a Unitarian Christian has to deliver to his fellow-men: Abolish altogether those intricate creeds and confessions of faith which trouble the conscience as much as they vex the intellect and divide the hearts of men; resolve religion into the love of God and man; seek to become Christ-like as the end and aim of life; make the Christian Church the Church of human service as well as of divine worship; and then indeed will peaceful, soul-refreshing services of prayer and praise take the place of hard and bitter disputations, while all the noblest energies of men will be devoted to the establishment of the kingdom of God in this passion-tossed and sin-wearied world.

H. W. Crosskey, LL.D.

A Unitarian Church.

The following statement from the Rev. Wm. Rosling concerning the Broadway Avenue (Unitarian) Church, Bradford, Yorks., is a typical description of what every Unitarian Church stands for:—

"This Church is Free. No Creed of any kind binds our action or restricts our liberty. We are free to follow the leadings of the Holy Spirit into all truth, and into all spheres of Christian activity and usefulness. We call ourselves Unitarians. This name is a good one, but grievously misunderstood. It stands for no dogma, but for freedom from dogmas. It stands for the Unity of God, as Jesus, Paul and others taught; for the Unity of life; the Unity of man; and the Unity of the true church, underlying all outside differences. With us this is not a dogma as implying a condition of fellowship. We hold that the bond of Church fellowship is moral and spiritual, not dogmatic or ritual, and that convictions and opinions ought never to divide Christian hearts. With us each person is quite free to hold his own opinions and convictions. Trinitarian and Unitarian ought to be so imbued with the charity of Jesus Christ that they can work and worship in good fellowship. It is such a Church fellowship we are striving to form. We are not only convinced that such a Church is possible, but from the success we have met with already, that the time is ripe for it, and the harvest waiting for the reapers. One is our Teacher, even Christ, and we are brethren.

We are Protestant—not against our Roman Catholic brethren or their Church, but against all forms of Injustice, Selfishness and Wrong, wherever found; against all forms of narrowness, bigotry, hatred, backbiting, slander, uncharitableness in the Church and out of it. Against all these we set ourselves resolutely. We are disciples of Jesus, and seek to translate his message and will into the life of our day."

Concerning Unitarianism.

As there is no Unitarian "Confession of Faith," so no individual presumes to speak in the name of all the churches, and no claim is made that these notes represent any views concerning Unitarianism excepting those of the writer. The diversity of gifts exists alongside the unity of the Spirit. Communities are not as one man. There may be wide divergences of opinion in a single congregation, and Unitarians, recognising the reasonableness of such difference, demand no profession of identity in matters of opinion. They rejoice that amid the diversity which prevails they are united in the faith and hope that a purer Christianity, one nearer to the mind of Christ, will, however slowly, take the place of that which often bears but its name.

Unitarianism is Theism. It believes in God who is Spirit, the Creator and Sustainer Spirit of the Universe, revealed to us in Nature and our Father, revealed to us in Humanity, and whom it is a duty to worship in spirit and in truth. God's law may be regarded as "natural" in its relation to the outward world, as "moral" in its relation to mankind. Unitarianism is specifically Christian-Theism. Jesus was a Theist; the Unitarian is a Theist in the discipleship of Jesus. Christianity is not a belief about Jesus, but a belief with Jesus; a worship of God and a conduct of life after the example of Christ.

Unitarianism is a Religion, and a "Morality." It teaches love of God, and love of man as God's creature. It insists upon the near presence of God. That presence of God is its whole secret, influencing human life in proportion as it is realised. As in this way—what isn't fit for God to see, isn't fit for man to do; what cannot be blessed is unworthy of life. Its morality depends not on social convention, but upon inward conviction and loyalty. It is a morality towards God, as well as towards the State.

Unitarianism is a belief in Jesus of Nazareth; in the worth of his teachings, the power and purity of his life, the bravery of his death. Unitarians are not universally agreed as to the manner of regarding some aspects of Jesus' life, but generally they believe in him, simply and solely as a man differing from others, not in kind but in degree. The miraculous birth, the "deity" of Christ and salvation by the blood of Christ, are not believed in. Declining to worship Jesus as God, either in perfect "equality" with the Father, or as a second and inferior "God the Son," the Unitarian considers Jesus as the religious leader by whom the Spirit of God has been most fully and clearly revealed to mankind. When challenged, he does not deny the possibility of greater than Christ some day appearing. The need for such a greater prophet, however, is not yet apparent; the standard of the Christ-life is far from being universally attained. The "possible" will be subject to keener discussion, and will become the "actual" when the idea of perfection as now understood is realised.

Unitarianism is a belief in the Present Life, which is given by God and "is worth living." The best must be made of it. This life is not only a "preparation" for heaven, it has a sacred value in itself. Heaven may be here, for it begins wherever there are heavenly men and women. "The kingdom is within." The world is "what we make it" used well or wasted.

Unitarianism is a belief in the Future Life. What "heaven" is, as a place, is less important than what the heavenly character is. There is no material hell, but neither are men made perfect on entering heaven. Progress is there as well as here. The consequences of life's good or ill go forward with us. Each soul must give an account of itself to God. God does not compel righteousness; but the "ministers of righteousness" in heaven as in earth seek and save that which was lost. The "larger hope" is a reality with those who pass beyond the hiding veil.

Unitarianism is a belief in the Bible, as a survival of Jewish and the earliest Christian literature. It is not a miraculously inspired work. It is the work of man. It is judged by the rules which are applied to other religious literatures, and its excellence is admitted. Among such literatures it is the greatest. It is the history of man's search to find out God. It appeals to national, domestic and religious sentiments; and contains many of the noblest thoughts of God and his dealings with men.

Unitarianism provides Public Worship for the promotion and encouragement of the religious life. Grandeur of character lies in force of soul. Prayer is man's effort, not to procure a miracle in his own behalf, but to bring himself into harmony with God's law, and by inward communion gain strength to fulfil that law.

Unitarianism in its relation to the Present Day welcomes all new truth from whatever source. It believes in religious as well as "secular" progress; that God's revelation is continuous, and that "perfection" is a relative term. Its debt to the past must not blind it to its duty to the future. Theology may conflict with other sciences; between science and religion, knowledge and reverence, there can be no conflict. It seeks to dispel the notion that there is a necessary hostility between the religious and the secular, and to show that religion touches life on every side.—Rev. T. P. Spedding.

—From "Rochdale Unitarian Manual," 1893.

The Rev. E. W. Sealy, M.A., recently a clergyman of the Church of England, has received a very enthusiastic welcome to the ministry of the new Unitarian movement at Blackburn, at a memorable gathering in which a Congregationalist, a Baptist, a Methodist, and a Swedenborgian minister took part, in addition to the Unitarians.

We congratulate Miss Dorothy Tarrant, daughter of the Rev. W. G. Tarrant, B.A., of Wandsworth, on her brilliant success in obtaining a first-class in Cambridge University Classical Tripos. This highest honour she shares with five men.

Varieties.

Sweet house of God, sweet earth so full of pleasure,
I enter at thy gates in storm or calm;
And every sunbeam is a joy and treasure,
And every cloud a solace and a balm.

—F. G. Scott.

Man consists of two parts—soul and body. The soul, however, is himself; the body belongs to him. He is essentially soul: the body is his box of tools.

—Dr. J. Freeman Clarke.

"Truth is certain, soon or late, to appear
In front of us, whatever we may do
To avoid the meeting. Better when we hear
Her steps approaching for the interview,
Prepare at once, and meet her face to face."

Not what we are, but what we hope, is best.
Come out, then, from the old thoughts and ways
Before you harden to a crystal cold,
Which the new life can shatter, but not mould;
Freedom for you still waits.

—J. R. Lowell.

How I became a Unitarian.—(v.)

By the Rev. CLEMENT E. PIKE.

At your behest, Mr. Editor, I will try to state the process, and if the undertaking savours of egotism you must be responsible.

Heredity and environment are important factors in the formation of our religious opinions.

My great grandfather, John Baxter Pike, after being ordained by the Bishop of Ely, left the Church of England for conscience sake, and preached among the Nonconformists. I have a bundle of his MS sermons with the churches in which they were preached noted on the back. Pulling out one of these, I find it was preached at Hackney, Walthamstow, and Stoke Newington in the year 1780, as well as at many other places in later years. These were three Presbyterian Churches which became Unitarian. The process had then begun, and my great-grandfather was practically, if not nominally, a Unitarian. His eldest son, John Deodatus Gregory Pike, studied for the ministry at Wymondley Academy. Here, his biographer says, "He was gradually feeling his way between Arian and Unitarian metaphysics on the one hand and high Calvinistic dogmatism and exclusiveness on the other." He rejected the Unitarian metaphysics, became a Baptist, was minister, for many years, of St. Mary's Gate Chapel, Derby, founder of the Baptist Mission to Orissa, author of "Persuasives to Early Piety," and other works of world-wide circulation. I have a copy of one of them in Chinese. His second son, James Carey Pike, my father, was minister for many years of Friar-lane Baptist Chapel, Leicester. His theology was more liberal than that of his father, though untinged by the Unitarianism of his grandfather. So much for heredity, now for environment.

It was the environment of a happy home, with a study not barred to the quiet reader even when sermon making was proceeding: A home in which theological questions were freely discussed. I never believed in eternal punishment, nor ever heard my father preach it.

Three of my brothers entered the ministry. The one nearest my own age, then completing his studies at Chilwell College, urged me to begin preaching in the villages. I was then articled to an architect, and with his consent, prepared to enter Regent's Park College, where two of my brothers had prepared for the ministry. My application was postponed, not finally rejected, but, rather than wait, I decided to apply to Chilwell College, where my brother had just completed his course; but he and two or three fellow students, who had imbibed the liberal teaching of F. W. Robertson, found the pulpits of the Denomination closed to them. This made me pause. I withdrew my application, and abandoned the idea of entering the ministry. I completed my articles, studied painting, gained the post of art teacher in a boarding school. Meanwhile my brother had joined the Congregationalists, and was minister of a church at Moreton, in Gloucestershire. I preached for him, and in the villages, and was introduced to the late Mr. Herbert New, of Evesham, thus, for the first time entering into friendly intercourse with a Unitarian family. I think Mr. New must have introduced me to Dr Crosskey. I also remember talks with Rev. John Page Hopps about this time, and advice from my friend Rev. C C. Coe, who had been our next door neighbour in Leicester, when my father was living. The first Unitarian pulpit I preached from was Evesham. Afterwards I preached at Middlesbrough, Knutsford, etc., and eventually received an invitation to take charge of the Unitarian Church at Loughborough, where we were then living. I remained for rather more than three years, and, after some supply work, accepted an invitation to the Free Christian Church, Kentish Town. Nearly three years' work in London was followed by more than six years in the ministry of the First Presbyterian Church, Holywood, County Down, and this by a similar period as minister of Newport, Isle of Wight.

I think I have been chiefly influenced in my religious thinking by Channing, Thom, Martineau, Emerson, Carlyle, F. W Robertson, Maurice, Coleridge, James Hinton, Stopford Brooke, Pascal, Renan, Reville, and the poets Spenser, Milton, Wordsworth, Tennyson, Longfellow and Browning.

There have been other influences, but these that I have enumerated have been the most potent in leading me to what, I trust, is the larger and truer thought of God—God in All Persons, Blessed Unity!

Whate'er my future years may be,
Let joy or grief my fate betide
Be still an Eden bright to me,
My own—my own fireside.

Literature.

"Endeavours after the Christian Life," by James Martineau, LL.D., D.D., etc.; Second Series; 6d. net. British and Foreign Unitarian Association, Essex Hall, London.

These twenty-one discourses are rightly estimated worthy to be included in the world's religious classics. Even sixty years after their first delivery they hold their place more firmly than ever amongst the pulpit utterances of modern times. In them is found deep religious faith combined with the utmost freedom of thought. Now published at the low price of a few pence only, they are sure to find their way into a much wider constituency of readers than ever before, in which they will undoubtedly exercise their more extended influence with benefits that will be incalculable.

"The Church and Modern Thought," by Philip Vivian; 2nd and Revised Edition; 3/6 net. Watts and Co., 17, Johnson's Court, Fleet Street, London, E.C.

This is a book by one who calls himself a rationalist. It indicates wide reading, and abounds in quotations from numerous sources as evidence of the decaying power of Churches and the so-called failure of Theism. There is a fairness of tone throughout which commands respect, and an absence of that bitterness of antagonism which is often found in the writings of agnostics. But the work is filled with unjustifiable assumptions. Christianity is too much identified with orthodoxy, religion with superstition, and rationalism with agnosticism—in the mind of the author. Is rationalism impossible in a church or a pulpit? Is religion incompatible with free-thought? and Is it true to assume that there is no good in Christianity? These assumptions are either openly stated or frequently implied in much that this book contains.

There is that in orthodox "Christianity" and dogmatic "religion" that needs to be denounced as false and degrading. The conduct of Christians and religionists and churches—has often been cruel and shameful. But exactly the same may be said of anti-Christians, anti-religionists, and of the enemies of ecclesiastical power. If the best types of character amongst religionists are compared with the best amongst agnostics and those who reject religion of every kind, the former are undoubtedly superior to the latter.

Mr. Vivian has nothing to say against Unitarianism in particular. He just mentions Unitarians once incidentally in a semi-complimentary manner, and then dismisses all consideration of their position. No reference to rationalists such as Theodore Parker and James Martineau, who combined worship with freedom of thought. And yet all that is of value in this book in the way of destructive criticism of orthodoxy was much better done and more effectually by them than by this author—and they did it without the rejection of religion. Mr. Vivian attacks ideas and opinions about religion and Christianity, and in so doing makes the mistake of thinking he is attacking religion and Christianity. While the honesty and sincerity of the writer are clearly manifest, there is the same fault of irrationality in his arguments as in the orthodoxy he criticises, and the defects of cocksureness and dogmatism which he disapproves in those from whom he differs. It is not a true representation of the rationalist position. But the book is charitable in spirit, and is about as good a sample of the best that can be said by "rationalists" of the anti-theological sort.

"Public Education in England and Wales: Outline Chronology, 1807-1907 (with appendices)," by J. Hirst Hollowell; 3d.; Castlemere, Rochdale.

A very useful record, for reference, particularly for all who are actively interested in the promotion of educational reform, and legislation that will make its realisation possible.

"The Way to Utopia," by Joseph Henry Crooker; 10 cents. Unity Publishing Company, Chicago.

Dr. Crooker's brief essay of 32 pages on this very vital question will serve more than one useful purpose even to those who fail to be convinced by his contentions. His aim is to emphasise the importance of improving the inner life of man as a greater necessity than the improving of material conditions. He expresses strong disagreement with Socialists and Socialism. But it is not at all unlikely that Socialists would dispute his description of Socialist aims and principles. If industrial collectivism is not what Dr. Crooker maintains—the sacrifice of the individuality, but the securing of freedom for each individuality to develop itself, then materialism is not its end; the better ordering of material conditions is sought for as the means to an end that is much higher—the development of the inner life. And even Dr. Crooker argues for this: he says that what is wanted is—equality of opportunity. Just so; and for the cultivation of the perfect life. That is what the Socialists mean, and also what Dr. Crooker means. But, in spite of some erroneous conceptions of the views of those from whom he differs, Dr. Crooker says much in this pamphlet that both Individualists and Socialists may well ponder and take to heart.

At a Court of the Victoria University of Manchester, on Wednesday, June 19th, the degree of Master of Science was conferred upon Mr. E. Woodhouse Smith, "in absentia." Mr. Smith is a member of the Mottram (Unitarian) Christian Church, and is at present engaged in the duties of an appointment as an expert chemist in North-West Canada.

Thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds.
—Addison.

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

The Unitarian Whitsuntide Meetings have come and gone. Those interested in Postal Mission work may like to know that the Annual Meeting of the Central Postal Mission and Unitarian Workers' Union was held in Essex Hall on Whit Thursday. It was well attended and we had the pleasure of welcoming many friends and fellow-workers. One great charm of these Whit meetings, is the opportunity of seeing old and new friends from a distance, filled with enthusiasm for the Unitarian cause. It is a great source of inspiration and encouragement to meet those who are thus linked together by a bond of deep religious sympathy. When we look around on the happy throng, assembled in our bright and cheerful Essex Hall, our thoughts turn involuntarily to the early founders and how much they had to go through before we could reach this point. We think of the gentle and saintly Theophilus Lindsey, making his toilsome journey to London, after sacrificing his living in the Church of England, of his difficulty in finding any place to hold Unitarian services, and how at last he obtained the use of the old auction room in Essex-street; of his worthy successors, Belsham and Madge, and many another faithful confessor of the Faith; of his friend Priestley, who, in spite of his great scientific ability was hated and suspected by the Birmingham mob who burnt his house and scientific papers and instruments (the accumulation of years) and caused him to leave England and end his days, across the ocean in Pennsylvania. How easy is our course compared to that of these great men! Yet what a responsibility it is to follow, however humbly, in their footsteps! and how difficult it is to carry on our religious work in the same large-minded and patient spirit!

One of the most interesting features of our Annual Meeting was the excellent account given by Miss Rawlins of the work of the Liverpool Postal Mission. In seconding the report, Mrs. John Lewis, of Pontypridd, gave particulars about Postal Mission Work in Wales, and afterwards Miss Lucas spoke of past Postal Mission work in Yorkshire.

The address on "Unitarian Propaganda and the Press," which should have been delivered by the Rev. H. Bodell Smith, has since been published as a tract by request of the C.P.M. Committee, and copies can be obtained by application to the Secretary.

A few extracts from the Report of the Central Committee may be acceptable:

We have had a busy year, though very little fresh advertisement has been done.

We have been occupied in supplying the needs of correspondents of former years; so many have applied for more tracts to distribute amongst friends; so many have been anxious to read larger works and to have books recommended from our library; so many questions have come from "seekers after truth" to be discussed, and if possible answered; all this, together with supplying the needs of our regular readers, and the 65 introduced by Lady Wilson, has given so much to do that we have not been able to advertise as much as usual.

New advertisements have appeared in the "Daily News," the "Review of Reviews," and the "Christian World Pulpit." These have brought us in touch with thoughtful and earnest people. The "Christian World Pulpit" circulates amongst dissenting ministers and lay preachers, and several seem to be stirred up to inquire into the Unitarian position and to desire to study the books, partly on account of the many theological discussions with which the papers have been crowded.

Copies of the "Christian Life," the "Christian Freeman," and the "Inquirer" have been circulated. We have to thank the Rev. J. Page Hopps for a generous supply of old numbers of "The Coming Day," which are much appreciated. We have used "Unity" largely, and find it an excellent paper for propagandist work.

We have to thank Mrs. Woolcot Browne for a gift of eight volumes of Miss Cobbe's works.

We have revised and reprinted our catalogue, and added some new books to the Lending Library. Volumes by Harnack, Pfleiderer, Auguste Sabatier, and several of the Crown Theological Series, containing excellent translations of simple, instructive works by German authors, have been bought. These new books are very much in request amongst our readers, particularly ministers and theological students of various denominations; great interest is also shown in the "Hibbert Journal," which is sent in rotation to a large circle of readers.

At the request of the Rev. G. Critchley and of the Rev. J. B. Higham, a set of theological volumes was lent to the Unitarian congregations at Newport and Wolverhampton. The Committee are now offering on loan small cases suitable for placing in chapel vestibules, containing about two dozen theological works. The Committee will be glad to hear from secretaries or librarians who would like to apply for the loan of a case. They believe there are many attending Unitarian chapels who would be glad of this opportunity of reading new or standard theological works.

RELIGIOUS PRINCIPLES OF THE BRAHMO SAMAJ (Unitarians) OF INDIA.

1. There is only one God, who is the Creator, Preserver, and Saviour of this world. He is spirit, infinite in power, wisdom, love, justice and holiness, omnipresent, eternal, and blissful.
2. The human soul is immortal and capable of infinite progress, and is responsible to God for its doings.
3. Man's happiness in this and the next world consists in worshipping God in spirit and in truth.
4. Loving God, holding communion with him, and carrying out his will in all the concerns of life, constitute true worship.
5. No created object is to be worshipped as God, and God alone is to be considered as infallible.

Notes and News.

A correspondent from Mill Hill Chapel, Leeds, writes to say that Robert Collyer's last visit to England was not 20 years ago, but as recently as 1898. One of our weeklies recently said it was more than 20 years; but we are glad to have this correction.

The Unitarians of the North of Ireland have decided to commence a new monthly in July, entitled "The Non-Subscribing Presbyterian." This name will be somewhat perplexing to Unitarians in England, though not to those in Ireland. The price will be one penny, and the Rev. Alfred Turner, Templepatrick, co. Antrim, appears to be its Editor.

Here are two incidents worth recording: Mr. Charles Bell, of Redcar, whose portrait graced the first page of our last issue, went into a shop in Harrogate just recently to get a newspaper, while he was there on a visit, when a lady welcomed him with a pleasant smile and greeting: "This is Mr. Bell?" "Yes." "Well, let me tell you that yesterday my husband had his 'Unity' sent him by a friend; and when he opened it he exclaimed, Why, this is the very man that has been coming to my shop during the last three weeks for his newspapers, and with whom I have had some nice chats. I didn't know he was a Unitarian; but I knew him again directly I cast my eyes on *Unity*. I never was so astonished at anything.' "Well," said Mr. Bell, "it's queer that he should know it so well, for it is twenty years since that likeness was taken." "It is no matter," said she; "it is you to a T."

The night before that Mr. Bell went to hear a lecture by Mrs. Besant, and sat near a gentleman who was taking a full report. Mr. Bell passed him his address and two stamps, and asked him to send him a copy of the paper when the report appeared. "And give me your address," said Mr. Bell, "and I will send you something. So Mr. Bell sent him "Unity." And he received a letter from the reporter, saying: "How strange! As you sat beside me I had a copy of 'Unity" in my pocket unopened, or I should have known to whom I was talking. I am proud to make your acquaintance."

The Unitarian Vans go triumphantly on their way. In spite of unsettled weather, good meetings have been held, in some instances numbering 1,000 people. Some items of Van news may be found on the special "Van Page," Van Edition of "The Unity." The Editor has had his week, including four days at Stamford and three at Peterboro'. He also addressed a Van meeting at Uppermill, near Mossley. If space can be found in a future issue, his experiences "With the Vans" may be told. Will other "Vanners" please send in lists of questions put to them, and answers given? It would be interesting reading.

The meetings of the Provincial Assembly of Unitarian Churches of Lancashire and Cheshire, held at Brookfield Church and Schools, Gorton, Manchester, were large and enthusiastic. The Rev. John Moore's sermon on "What is Man?" was a worthy deliverance in most optimistic strain. The presidential address from Mr. Richard Robinson at the afternoon meeting was a fine utterance, and included a frank avowal of his own Socialist faith. At the evening meeting the Rev. H. E. Dowson, B.A., spoke as an Individualist having warm sympathy with Socialist ideals; Mr. John Heys urging fuller life in our churches, expressed his conviction that we ought to fill our churches before spending energy in any mission to outsiders; but the Rev. E. Gwilym Evans, B.A., asserted that the preacher in the pulpit cannot save the souls of the church members who remain at home in their beds, and that there would be plenty of life in our churches when all our people made it their business to be there to fill the pews; that success depended on that more than upon the minister; and, referring to the "Free Catholic" Unitarians, who contend that the rose would smell sweeter with another name, he maintained that a change of name would not make it more acceptable; and if under a new name the rose were no sweeter, why not continue to call it a rose?—to which we say "Amen!"

"The Christian Life" calls attention to the statement made by the Rev. J. A. Pearson in his article in our last issue, that "few young people can say they have read any one of the Gospels through." What do our readers think?

Mrs. John Grundy, of Summerseat, Bury, Lancs., has bequeathed £6,000 to the Bank Street Unitarian Chapel, Bury; £500 each to the Unitarian Chapels at Heywood, Accrington, Padiham, Colne, Stand, Ainsworth, to the British and Foreign Unitarian Association, the Unitarian Home Missionary College, the North and East Lancashire Unitarian Mission, in addition to large sums to other public institutions.

The Van Missioner at Uppermill, Rev. A. H. Dolphin, found that the Van copy of the Bible was missing, and ventured to solicit the loan of a Bible from the house of an orthodox minister; but the minister's wife refused to lend one, because she had no sympathy with the Mission—no sympathy evidently with a Unitarian Van Mission, that was wanting a Bible. Which "wanting" is oracular, and needs interpretation.

Mr. Samuel L. Clemens ("Mark Twain"), now in this country, is a vice-president of the International Congress of Unitarian and other Liberal Thinkers to be held in Boston, U.S.A., in September next.

"Sigma," in "The Christian Life," rightly urges the publication of a Bible Handbook of Unitarian doctrine for young people. Such a book is deeply needed in our Sunday schools and in our homes. There is matter in preparation for such a book, no doubt, in more than one minister's study, but is our Sunday School Association willing to encourage publication?

The UNITY.

Published monthly. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to Parsonage, Mottram, Manchester.

UNITARIAN READING—FREE.

Rev. W. GASKELL—Strong Points of Unitarian Christianity.
Rev. J. PAGE HOPPS.—Light for Bib'e Readers.
Rev. STOPFORD BROOKE.—The Truimph of Faith.

These publications sent free, also information on Unitarianism—Apply by letter to
Miss F. HILL, 14, Parrin's Court, Hampstead, London, N.W.

THE SIMPLE LIFE HOME,

SEA VIEW, 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciously built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
Manchester City News: "Health and comfort carefully considered."
Millgate Monthly: "Refinement and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

Mr. CHARLES DARNAY is prepared to give **Dramatic Recitals** of two hours' duration to societies connected with our own Churches and Schools upon exceptional terms. Selections from Dicken's "Christmas Carol," "Cricket on the Hearth," "Dr. Marigold"; also New Recital "**Nicholas Nickleby**," "Enoch Arden." Also Character Sketches from Dickens.

Address: SUNLAW STREET, GLOSSOP, near Manchester.

Unitarian Home Missionary College.

THE ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held at **SUMMERVILLE**, Manchester, *on Tuesday, July 2nd*, commencing at 11-0 a.m. THE VISITORS' ADDRESS will be delivered by the Rev. PHILEMON MOORE, B.A., of Carmarthen, at 5-0 o'clock.

On the Evening of the same day, the VALEDICTORY SERVICE will be held in CROSS STREET CHAPEL, at 7-30, and will be conducted by the Rev. W. H. DRUMMOND, B.A., of Belfast. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. HEYS.

On the following Day, Wednesday, a GARDEN PARTY will be held in the Grounds at **Summerville**, 3-30 to 8-0 p.m. Tickets free on application to **Hon. Secs., Summerville, Victoria Park, Manchester.**

The attendance of all friends of the College is earnestly invited.—For the Committee,

EDWARD TALBOT, }
E. L. H. THOMAS, } Hon. Secs.

"OUR NAME, MESSAGE & MISSION."

BY THE REV. H. BODELL SMITH.

16 Pages—Price **1d.**, by post **1½d.**; 12 copies **9d.** post free; **4/6** per 100—from Editor of "The Unity."

OPINIONS.

"Your article on 'What's in a Name' has the most sense of anything I have ever seen in print on the subject."
Rev. J. H. CROOKER, D.D.

"Your paper on 'Our Name, Message, and Mission'—seems to me one of the ablest and most important utterances that I have seen in connection with English Unitarianism for many years. I hope you will print it—as a tract for wide circulation."
Rev. J. T. SUNDERLAND, M.A.

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

THE OLD-ESTABLISHED UNITARIAN WEEKLY.

Special contributions of interest to Unitarians and liberal religious thinkers generally. Reviews and Views, by the Literary Editor; Notes of the Week, Denominational News, etc., etc., etc.

ONE PENNY WEEKLY, from all Newsagents.

Subscription: 6/6 per annum, to all parts of the world.

Advts., 3/6 per inch; Births, etc., 6d. per line; Sits. Wanted, etc., ½d. per word, minimum 6d.; Officials, 6d. per line: Special quotations on application. Published every Friday afternoon, by

REYEIRS BROS., 5, Fetter Lane, London, E.C.

THIS MAGAZINE

IS PRINTED AT THE

"HERALD" OFFICE, ASHTON-UNDER-LYNE,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to p'ace, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . . .

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS.

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Ca'endar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two. Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY,
3, ESSEX STREET W.C.

BEGIN TO-DAY to use

Mapleton's Nut Foods

For The BREAKFAST TABLE,
The DINNER TABLE,
The TEA TABLE,
The SUPPER TABLE
and for COOKERY.

Full Descriptive List post free from the Manufacturer:

HUGH MAPLETON, 2 & 3, Dolphin St., Ardwick, Manchester.

Also at Bristol, Leeds, and Hamburg.

The Reformer's Bookshelf Series.

These books, published at 3/6 per volume, are now offered by the Editor of "Unity" to "Unity" readers at the following specially reduced prices:—

Any single volume, 2/6; any 10 volumes, 18/6; any 20 volumes, 35/-; add 3d. per vol. extra for carriage.

THE BOOKS:

2 vols. Sixty Years of an Agitator's Life (G. J. Holyoake).

1 vol. Juvenile Offenders: A Study in Criminology, by W. D. Morrison.

2 vols. Bamford's Passages in the Life of a Radical.

1 vol. The Crowd: A Study of the Popular Mind, by Gustave le Bon.

2 vols. Life of Richard Cobden, by John Morley.

2 vols. The Industrial and Commercial History of England, by Prof. Thorold Rogers.

1 vol. The Labour Movement, by L. T. Hobhouse.

2 vols. The Economic Interpretation of History, by Prof. Thorold Rogers.

1 vol. The Gladstone Colony, by J. F. Hogan, M.P.

1 vol. Labour and Protection, edited by H. W. Massingham.

2 vols. The Inner Life of the House of Commons, by Wm. White; Introduction, Justin McCarthy.

2 vols. The Political Writings of Richard Cobden.

1 vol. British Industries under Free Trade, edited by Harold Cox.

2 vols. Charles Bradlaugh's Life and Work, by his daughter, Hypatia Bradlaugh Bonner.

A sample volume for 2/6 and 3d. postage will be forwarded to any address.

To secure this Library, or any of the volumes, at these specially reduced terms, it is necessary to send order with payment for the books required, to

THE EDITOR OF "THE UNITY."

This special offer is for a limited time only.

A HELPFUL HANDBOOK . . TO UNITARIANISM AND . REASONABLE RELIGION. .

— UNITY. —

VOL. III.

Nos 28—39. January to December, 1906.

With detailed Reference Index, and bound in Coloured Cover.

ILLUSTRATED WITH PORTRAITS, etc. . .

Useful to Ministers,
Sunday School Teachers,
and for
Reading in Senior Classes.

NOW READY!

Price - One Shilling.

Vol. II.—15 Nos. and Index can still be obtained.

IT OUGHT NOT TO BE POSSIBLE

That any Unitarians should not know what Unitarianism is.

Nor that children of Unitarians should become men and women and KNOW NOTHING of Unitarianism.

Nor that any young men and young women in Unitarian Sunday Schools should know nothing of it.

"The UNITY" is an attempt to help everybody to know,—to make it easy for Churches and Sunday Schools to Spread the Light.

HOW TO SPREAD THE FAITH!

DISTRIBUTE "The UNITY"—An organ of Reasonable Religion. One Penny, Monthly.

A CHURCH WILL FLOURISH by making its principles widely known.

IT CAN BE DONE easily—by using a Monthly Parcel of "The UNITY," with or without local Calendar page.

100 Copies 3/6, carriage paid
250 „ 8/- „
500 „ 14/- „

Local Church Calendar (back page) 5/6 extra.

Magazine and Calendar cost no more than is usually spent by Churches on leaflet Calendar alone, without Magazine. Cost may be defrayed by establishment of a "Unity" Fund raised by monthly subscriptions, with a special "Unity Fund" Secretary; or by periodical "Unity Fund" Concerts or Socials, so as not to burden the ordinary Church Fund.

IF COPIES ARE SOLD——

ONE PERSON—any enterprising youth—compiling list of 100 names of members, friends, and workers could sell one copy per month to each, realising 8/4 for a 3/6 parcel; or

10 PERSONS, 10 names each, selling 10 copies, and for larger quantity more persons on same plan,—profit towards cost of a Calendar, or to propaganda fund for gratis distribution of more copies to outsiders.

Supplied at mere cost of printing and distribution, "The Unity" is produced **for the cause as a labour of love,** in the hope that many zealous Churches and workers will co-operate to make it an effective **Missionary Agent** for the declaration of the **Good News** of our Reasonable Faith everywhere.